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A  
WARNING  
To all the  
MERCHANTS  
IN  
LONDON.

AND  
Such as Buy and Sell.

WITH  
An Advise ment to them to lay a  
side their superfluity, and with it to nourish  
the POOR.

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By G. F.

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LONDON,  
Printed for Thomas Simmons, at the Bull and Mouth near  
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A  
WARNING  
To all the  
MERCHANTS  
IN  
LONDON, &c.

**F**OR them to keep to yea and nay to all people in their common occasions, for whatsoever is more then these, cometh of evil; and to take heed of deceitful merchandize, and cozening, and cheating, and defrauding one another, and dissembling one with another; and to take heed of deceitful Merchandize in all their buying and selling, and in all their Exchanges; away with all deceitful Merchandize, for as a swift Witness is the Lord come to plead with you, and against you that use deceitfulness in your Merchandize, and use it in your buying and selling, and Sir, and bow the Hat, and scrape the foot, and make the courtesie, and Master, and Mistris, in your service, and forsooth, this is your vain custom, and ask many times the worth double of the thing to some people; and under this complementing way, and in it, lies the deceit and over-reach, and lurks to cozen and cheat, telling a falsehood, a flattery; so by fair speaking and flattering words, oft times the simple is deceived: Therefore this is a Charge from the living God to you all, Be true, be faithful to God, be just, be innocent, and ask no more for the thing then you would have; be at a word, so say, and so do, when you ask more, then you will have, or almost double, and say you will not take it except you have so much, and then send your boyes after them, and so take  
it

it, you are not here at so say, and so do; and here are you judged with the Law of Liberty to be out of it, far off the life of Christians, like Heathen in life and practise; therefore be at a word, and then you will be a good savour, for the Lord is come near to judgement among you; for while you are not at so say, and so do, you are not in the law of liberty, you are not in the Prophets, you are not in the Gospel, you are found out of them all.

And again ye Merchants, great men, and rich men, what a dishonor is it to you to go in your gold and silver, and gold Chains about your necks, and your costly attire, and your poor blind women and children, and creeples, crying and making a noise up and down your streets, a dishonor to your City, shewing that you are not under the Law, nor under the Gospel; for under the Law they had tythes and tenths to feed all the fatherless and strangers, for tythes was for that work and end; for how can you go up and down in your superfluity, and abound in your riches, and see the poor, blind, and creeples go about your streets? which of all other, the blind should be taken care of; therefore let these things be minded and considered; and fear God, and do that which may be an honor to you, and Christianity, and your City; and in all your Shops, and Ware-Houses, and Exchanges, keep to your words, and so say, and so do, and that you may not cozen and cheat one another, nor no people; for this City hath a name and a bad report of deceitful Merchandize, which deceives the Countrey people that deals with you: O therefore blot it out, and do so no more, but iudge one another in these things, and be a good savour, and commend your selves to the innocent and simple, that a child may come among you and not be wronged, and that will be pleasing to God that you do righteously, and to the just God, that you do justly; and then to the righteous just God you will be a good savour, and to the countrey people, when you are turned from the bad to the good, so that you may be trusted for faithfulness and honesty, which

which on the contrary doing, it is dishonesty; and you that scrape, and cap, and courtie, and Sir, and Master, and Mistris, and flatter one another, with the deceitful titles, and ask more for your commodity then it is worth, and are not at a word, so say, and so do; but tell people you will not take it, and then have your Boys and Lasses to fetch them back again; this is the way to make the simple fear you; and the innocent to stand afar off, and to keep up a bad favour, and a bad name; therefore this is the word of the Lord God, and a charge to you in the presence of the Lord God, and to you all, That you charge your servants not to cozen and cheat any, nor to ask more for your things then you'll take, and to keep to yea and nay in your common occasions, and to keep to a word, and that will be pleasing to God, and a good favour to all sober people.

And all you Merchants whatsoever, and Shop-keepers, take heed of cozening and cheating of people with your dark back-windows; for truth is risen that will keep out all deceit; therefore be sober, and take it patiently, and live in it, for truth will make you free; therefore if you will be made free by truth, give over your deceitful Merchandize, and give over your many words, and keepe to yea and nay; Mark, you must be judged by the Law, and all your profession and crying up Ordinances, and your notions and experiences, while you live in deceitful merchandize, and above yea and nay in your common occasions, you are in the evil, and are not at so say, and so do; you are all judged by the law of liberty, that are deceitful in your merchandize, in your buying and selling, and cozening and cheating poor country people in your merchandize, you are not to name the Name of Christ but as you depart from Iniquity; and the truth hath not made you free who are found in the evil, Judged by the Law of liberty, and all your deceitful merchandize; therefore come to a word, come to yea and nay, all you young and old whatsoever, so by the Lord you will be received into his Kingdom; least you be turned out with the rich Glutton,

ten, and the poor *Lazarus* taken into *Abrahams* bosom:  
 Therefore take in the blind, halt and lame, and obey the  
 things that Christ commands you, ye that call him Lord,  
 take in the blind and the creeples that cries up and down  
 your streets, and feast them when you make your feasts; for  
 the rich feast the rich, and not the poor that cannot  
 feast them again; and see now if you will take up the Cross  
 of Christ, and obey his command, then you will become  
 like unto them, when you obey Christs command, and  
 shew that you have his spirit and minde in you, and are  
 Christians; for while you are not made free by truth, all  
 your Religion and Profession of Christ and the Apostles  
 words, is vain, and your conversation is below in the  
 earth, and not with Christ in Heaven. And again, all the  
 while your poor, and blind, and lame creeples, and wo-  
 men, and children are crying up & down your streets, and  
 Steeplehouse-doors, and alleys, and corners, after you that  
 call your selves Christians, and yet they Christians as well  
 as you, and so members of the same body; so you may  
 say, Be clothed, be filled, be warmed, and be such a people  
 the Apostle speaks of, yet let them be crying up & down  
 the Streets not provided for; so this is to hang gold on one  
 arm, and let the other go bare; or hang gold on the back,  
 and let the leg go bare; for all are members of one body,  
 the poor as well as the rich; and this declares that you are  
 out of the law: For the Lord took the tythes and gave them  
 to the strangers, and fatherless, and widows, and gave all  
 enough, that there was not a Leggar in *Israel* among them.  
 Now judge your selves, and see how short you come of  
 them in life and practice, which say you are Christians, and  
 profess the Gospel; these things are a grief to many sober  
 people in the City, to see that Magistrates hath no more  
 feeling of these things, and yet so much profession of Re-  
 ligion, and preaching among them, and so much riches  
 that men never knew want of; and thereby many comes  
 to be hardened, which they might think if it were but to  
 keep the honor of their City, they would not let above all  
 things,

things, blind men, and creeples, and lame people, and poor fatherless children make a noise up and down the streets, and Steeplehouse-doors; but out of their abundance they would lay a little aside, and have a place provided that all the poor, blind, lame creeples should be put into, and Nurses set over them, and looked to, cherished, and seen unto that they do not want, and thus them that could work, to work; and this would be a good favour of the City, and of the Magistrates, Aldermen, and Merchants of the City, and to the sober people, and to the Lord God, that there should not be seen a beggar walk up and down the streets, but that there might be a place where they might be maintained with a little out of their superfluity; yea, before there should be such a noise with the poor, the blind, the lame, and the fatherless, every one lay by a little out of their abundance, and spare some off of their backs in gold and silver lace, or their chains and rings; for who considereth not the cry of the poor, but turneth his ear from them, them their Maker will not regard; and all who do not visit the fatherless, and the poor, and the sick, and feed the hungry, and clothe the naked, and are of a profession of Religion, and makes a talk of Christs words, and the Prophets, and *Moses*; such are in the wisdom below, which is earthly, sensual, and devillish, not preservers of the Creation, not in the wisdom that is from above, which is gentle, easie to be intreated, by which the creation is to be preserved, by which it must be ordered again to the glory of God: you going in your gold and silver, yea in your very shooes laced, and the poor want bread, want stockings & shooes; & you your many dishes, change of dishes, and that you call novelties, and the poor cannot get bread; spare one of your dishes, and let it be carryed to the place for the poor, and do not let them come begging for it neither, but let them have a place where they may be kept, and that will be for your honour and renown; for, consider what abundance of riches is in this City, & what good you might do with it, or how soon you may be taken  
from



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from it, or it from you, by fire or sea, and yet for all this  
ye will not consider your poor brethren which are made  
of the same blood and mould, to dwell upon the face of  
the Earth: Therefore mind truth that makes free from de-  
ceit, and from all cozening and dissembling, and wil bring  
you to a word in all your common occasions, and to so  
lay, and so do, and to worship God in the truth, and to  
worship God in the spirit, that the Devil is out of, & come  
to the pure Religion, which is, to visit the fatherless, to  
visit the sick, and relieve the hungry, and clothe the na-  
ked, that brings you to practise and to do the will of God;  
and give over your living in words, and your hearts afar  
off, surfeiting in riches, iniquity, and deceit; but come to  
honesty and plain dealing, & mercifulness, & take heed of  
pride, and loftiness, and wantonness, and haughtiness, and  
walk humbly before the Lord, that you may come to the  
life the Saints was in, the Prophets, Christ, and the Apo-  
stles were in.

For the mighty day of the Lord is coming, wherein e-  
very one of you must give account of his deeds done in  
the body, and every mans work must be cryed by fire, and  
every mans works shall be brought to the light, and ma-  
nifest by it. So your day is not past, while you have time,  
praise it,

G.F.

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*The End.*

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